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# Humanity's Wrongs

alias

# Woman's Rights

BY

GEO. L. FITCH, M. D.

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SAN FRANCISCO



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# WOMAN'S RIGHTS.

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Some philosopher has said that the experience of the past is our only true guide for the future. If this be so—and who doubts it?—is it not wise before we make the final plunge in this matter, commonly called "Woman's Rights," but which we fully believe and shall attempt to prove should be properly called "Humanity's Wrongs," before giving woman the franchise and clothing her with the same political duties as man, to scan the paths by which we have come in the past, from the place where woman was property pure and simple, as much so as a horse or a dog is now, to the position she now fills—in America at least—where her own will is the rule of her life, where even the statute law of the land is fairly powerless against her.

That this last statement is a fact any one may determine for himself by watching for a short time the action of our law courts. A woman charged with crime undoubtedly runs far less chance of being convicted than a man would, the evidence being the same. Her sex operates so much in her favor before the average jury that she can safely do many a lawless deed for which a man would be certainly and severely punished.

Not only so, but at present there is no field of human endeavor — save the occupying of public office — closed to her in any State of the Union, and even that barrier does not exist in several of the States. All the professions, trades and business

occupations are freely open to her, and now we stand at the last line about ready to throw down the last obstruction, and make her eligible to the position of President of the United States, or any other public position ; to make her the full and complete equal of man, with power to control the political, social and moral destiny of mankind, subject to no control but her own will and judgment.

Surely, before we make final trial in so grave a matter, an impartial review of the whole field is not inopportune.

Having advanced from a state of the most abject servitude to her present position of what is practically complete self-government, from a position as man's slave to that of his loving and cherished companion and now his active competitor and rival in the race of life, it would seem to be well to examine and see if the changes so far wrought out have been to her own advantage and betterment, to the good of the human family, and last, but not least, to the glory and honor of the Being who created all for His own wise ends. Lecky says :

"The family is the center and archetype of the State, and the happiness and goodness of society are always in a very great degree dependent upon the purity of domestic life."

This is undoubtedly a fact. Such being the case, are the women of the present better wives and mothers than the women of the past? Have the so-called advances woman has made caused the human race to be better and purer, or *vice versa*? Let us see.

Dr. J. Bell, President Kansas State Medical Society, in 1889, read an article before said society on "Infanticide." Quoting from said article : "In the language of Dr. Cook, 'Of all the sins and crimes of which depraved humanity is or can be guilty, none is so unnatural, fearful, frequent and flagrant as that of infanticide.' This crime is in progress of such rapid popular increase as not only to stain the Christian civilization of the age with more than heathen shame and savagery, but to be seriously alarming as to the future moral and physiological condition of the whole female sex. \* \* \* Prof. Hale of Chicago says : 'That two-thirds of all the conceptions occurring in the United States and many other civilized countries are destroyed criminally.' And this is not an over-estimate."

"Dr. Cook, of Cedar Rapids, Iowa, says: 'It has been ascertained that in many of the countries of Europe the fecundity of the population, or the ratio of its annual increase, is rapidly diminishing; in Sweden it has lessened one-fifth; in Denmark and England one-third; in Prussia one-fourth, and in Russia, Spain, Germany and France it has lessened by one-half during the last single century. In France, the deaths, independent of those killed in battle or dying in the army, exceed the actual births by a very startling percentage.'

"It would be difficult to find a hamlet in the land, or a street or alley in a city, where unborn children have not been destroyed by those who were bound by every law of God and man to cherish and protect them. \* \* \* If the numberless army of murdered pre-natal children of all ages could be brought forth from their secret hiding-places and the public made to face them, and they be given the power of speech to tell their own rightful names and in what home they belonged, what a blush of shame, alarm and remorse would mantle the cheeks of many a lady in 'high life,' who perhaps held a prominent place in some Christian church or in the temperance reform, using her best efforts to save some drunkard from a drunkard's grave, or is out in full force to defend so-called 'woman's rights,' or is perhaps connected with some missionary enterprise to send the gospel to some heathen country to save children from being thrown to the crocodiles by their heathen mothers. Just think of this infamous business!

"There have been thousands upon thousands more children murdered in the pre-natal state by our so-called 'high-toned, cultured, professedly-civilized and Christian American women' than have ever perished by being thrown to the crocodiles in the Ganges.

"This horrible picture grows still darker when we remember the vile means often used to prevent conception. I have known mothers to teach their daughters after marriage how to prevent conception, and the result is no children for many years, and perhaps never. When our young folks get married they soon learn to look upon parenthood as a responsibility and a burden which they may properly avoid if possible, and they virtually commit themselves to a childless marriage. They

may not for some time think it proper to interfere with nature when she has begun to create a human life, but they are prepared to prevent her beginning, so that it may well be said that the prevention and destruction of unborn human life is, in this country at least, 'the terror that walketh in darkness and the destruction that wasteth at noonday.'

"What a sad comment on our civilization when we are forced to admit that the sin of embryotic child-murder is trailing its bloody garments through the nurseries of our best homes!

"Permit me to call your attention to a few more statistics that are not only curious but should alarm any right-minded man or woman in America, if the perpetuity of our republican institutions, the protestant religion and the American race are any object. The census taken in 1865 in the State of New York gives a total of 780,931 families; of this number 196,802 were without children, while there were 148,208 families with only one child each, 140,572 with two children each, and 107,342 with three each. This shows that in almost one-fourth of all the families in the State not a single child is found, and in 591,934 families — more than three-fourths — there was an average of only a small fraction over one child to each family. \* \* \* A very large majority of these with no children, or the mothers of but a few, were American women.

"I cite these statistics to show that this country is fast becoming foreignized by this unnatural crime of our native-born Anglo-American women — a result you can readily anticipate."

Please remember these quotations were from an article read before a State Medical Society and shortly after published in a well-known medical journal, and neither at the time nor since, as far as we can learn, were the facts therein mentioned called in question. So we may fairly conclude that one result of so-called "woman's rights" is that a large majority of our women have become the willful assassins of their own offspring, that the hands of those whom we are taught to believe are to cast their ballots in the cause of purity and good government are dripping with the clotted gore of their own unborn babes.

A republican government can only continue successfully

where a majority of its citizens are capable of righteous self-government, where even without any code of laws the sustained sentiment of the community is steadily towards moral right.

But let us go a little further in our study. "The Crown-ing Sin of the Age" says :

"From this brief and general survey it may be safely con-cluded that it is not a pessimistic prophecy when I affirm that as things are going the present native population and their descendants will not rule Massachusetts a single generation hence. This conclusion is inevitable, in the face of the fact that two or three times as many children are born of the same number of foreign-born residents as native. Two facts appear to be established beyond all controversy :

"First—That the birth-rate of the foreign population is more than twice as large as the strictly American.

"Second—That in the country districts of New England settled mainly by Americans the death-rate keeps pace with and in many cases exceeds the birth-rate, so that there is no addition to the population by *natural* increase.

"This will do much to throw light on the question of the deserted farms of New England. The Board of Health of New Hampshire, after carefully analyzing the births and deaths in 1880, to draw the line between the foreign and the Ameri-can, established the fact that the deaths among the Americans exceed the births by 800. That is, New Hampshire lost just 800 of her native population in 1880 by a deficit of births. \* \* \* A careful examination of the facts in the Massachusetts State census of 1885 exhibits the same relative comparison when we inquire who the mothers of the children are. This reveals the same disparity which we saw in the birth-rate and in the con-jugal condition of the State's population. \* \* \* According-ing to the most authentic reports, the birth-rate of the New England States is less than that of any large European nation, except France. And the New England birth-rate, as collected in the vital statistics, being based upon both the foreign and American classes, it will be seen that when the former is elimi-nated in the computation, the birth-rate of the native Americans in New England is much lower than that of infidel France."

It is not enough to say that man is equally guilty with woman in this matter. The fact is, the life of the unborn infant is in her sole charge and the further fact that she has not the courage and steadfastness to protect that charge, shows that she has not the discretion and ability for self-government which are absolutely prerequisites to the rightful discharge of the duties of citizenship in a republic.

But a further study in this direction is necessary to fully understand this gresome and awful subject. The "numberless army of murdered prenatal children" is not the only dread side of the picture.

*There can be no possibility of doubt that prenatal influences not only color the child's life, but reach through several generations.*

The case of Mary, Queen of Scots, whose reputed lover, Rizzio, was murdered by her husband, Darnley, and his fellow conspirators in her presence some months before she became the mother of James of Scotland, is well known to have been the cause of that monarch's both moral and physical cowardice and his in every way contemptible character, and surely it is not a far-fetched idea that the falseness of character and entire lack of honor of both Charles I., Charles II., and James his brother, and many of the troubles England suffered under, the wars and crimes of every line and kind during the reigns of those kings, are all to be traced to that same murder of Rizzio and the prenatal influences impressed on the mental and moral natures of Queen Mary's offspring—the Stuarts—thereby.

History tells us that the mother of Benjamin West declared she was much of the time for months previous to his birth fairly in a state of ecstacy, with the result that he became America's greatest artist and President of the Royal Academy of England.

The daily papers at the time of the Jesse Pomeroy murders in Massachusetts some years ago told how his mother, before his birth, took delight in watching her husband—a butcher—slaughter cattle, and she herself used to prod the dying animals to increase their death agonies, with the result that when her son arrived at the age when sexual life began to dawn on the lad, he slaughtered several of his young human companions to

exult in their dying groans and satiate his lust for blood, due unmistakably to prenatal influences.

A young and happily-married woman of our acquaintance recently found that she was in time to become a mother. She at once declared "she would not have a baby," that "she hoped it would die"; she "just would not have a baby." But she did not resort to murder. To-day she is a mother; but what must be the result on her baby's future life? No Washingtons or Lincolns will ever be born of such mothers.

And here we find a ready solution of the fearful wave of licentiousness and crime which is sweeping over the Aryan race of to-day.

Man has grown effeminate and has weakly allowed his God-given mastership to fall into the hands of women and children, with the result that our women are fast becoming amazons and prenatal assassins and our men are rapidly drifting into a body of brutal savages, ready for any crime, fit agents for any and every form of wickedness.

And we submit this result is fairly to be attributed to woman's desire to avoid the first and foremost duty of her nature—motherhood—and that a large proportion of the children she allows to come into the world alive, are stamped mentally and morally from the moment of conception by their mother's hate, pre-doomed to lives of wickedness, because the being who gives them birth is permitted by man—the rightful leader and guide—to gratify her selfishness and love of luxury and display, and desire to escape from the duties assigned her by her Maker, and to attempt to do the work of man, which, even were she capable of doing, would disorganize and disrupt the whole social fabric.

A short while since a friend lost a position as book-keeper in a wholesale house, which he had held for sixteen years: Sickness in his family kept him from his work for a couple of days, and when he again went to his desk, he was told his services were no longer required; that he had been receiving a salary of \$125 a month, and the firm had secured a woman to do the work for \$75. This left him without a position, and a wife and three children to support. How many hundreds of thousands of other and similar cases are there in America to-day? And this

of course strikes a staggering blow at the family relationship.

A recent woman writer says on this subject: "Another and no less vital phase of this question of women taking 'outside positions' in the field of hired labor is the manner in which it touches our boys and men. Avenues of work that were formerly filled by boys and young men, at fair wages, are now crowded by girls and women at nominal wages, who continually beat down the prices. It is folly to clamor for 'equal pay for the same work' when, in almost every outside employment that women enter, they begin by underbidding a man or some other woman.

" The consequence is that when young men do get positions in these employments where there are girl competitors, they must accept wages so low that they cannot afford to risk marriage and a family, or if they have already a family, their wives and daughters are too often forced to patch out the family income by seeking employment. In the meantime, who are doing the household work that is essentially the duty of the woman? Chinamen, as a rule, or the siftings of the women workers—those who are too stupid to do anything else and *can* make a pretense of doing housework. And what a pretense it is, usually! upon whose banner roost dyspepsia, extravagance, disorder, slovenliness and home destruction. While the daughter of the house, or some other bright girl who should, for the sake of the race preservation, be doing the work in an intelligent, skillful and economical manner, pounds a typewriter or sells dry goods often at less than Chinamen's wages, and the son of the house puffs his cigarette along the street in enforced idleness.

" It sounds very well, this modern cry of 'forcing a place for women and girls' in all these outside fields of work; but what about our boys? Must they be allowed to go to the devil while the girls monopolize their work and the Chinamen do the cooking and housework?

" I tell you the great cry that is going up to heaven to-day, from millions of anxious hearts, is *not* 'What shall we do with our girls?' but 'What shall we do with our boys.'

" Within the past month I have been solicited by the mothers of four boys—all good, steady, young men of from

fifteen to twenty years of age—to aid in securing them work—*anything*, so that it was honest work.

“ In almost every case girls are given the preference over boys, when seeking employment, and then ‘ they work so much cheaper.’ ”

“ It is all right for Jane or Susan to live at home where their board and lodging costs them nothing, while they do type-writing in Smith & Jones’ law office at pin-money wages, or sell ribbons for Thompson & Brown at the same price. But how about John or Henry pursuing such a course, even if they could underbid the girls, which they cannot.

“ I know boys here in San Jose, who have tramped the streets for months, honestly and earnestly seeking for work. What wonder if, discouraged, they lose their grip and go to the devil? Why should my son be sacrificed to gratify the whim of my daughter? For this craving for ‘ outside ’ work is too often but a whim. Let me ask every thinking person if I have not fairly stated the case?

“ If you had a boy to place to-day, where would you put him? Don’t all speak at once. Let us suppose you would have him study law, and are not rich enough to give him a law course at school or college. He must begin at the foot of the ladder and work his way up as general utility boy in some lawyer’s office. But you find a young lady typewriter ahead of you in the lawyer’s office. Why? ‘ It is so hard to refuse a *girl* work, you know, and then she works for small wages.’ She probably has a home and merely desires to earn enough for her extra ribbons and laces, and get out of helping in the home kitchen.

“ You would make a merchant of your boy, and endeavor to start him in here at the foot of the ladder. But here again is the ‘ sales-lady,’ etc. Same result as before.

“ You try other lines of work, which the girls have not yet invaded; but the hoppers of all the mills are clogged by reason of the largeness of the grists brought to them.

“ In other words, crowded out of their legitimate avenues of work, men and boys crowd to suffocation the fields yet undisputed.

“ Consequences, wages come down, down; more women

and girls are thrown into the stream of competitive labor from dire necessity ; we are almost 'cannibals still' of the souls and bodies of each other. And the Chinaman still continues to do the cooking of the community.

" Let us recapitulate concerning this boomerang system ; husbands and fathers, in getting continually reduced wages, cannot so well support their families ; more women must be crowded away from home into the overcrowded avenues of competitive labor ; greater competition ; more scrambling for places ; another reduction in wages.

" Then the wheel begins at the same place and goes around again. Question in arithmetic : How many revolutions will be required to squeeze the race to death ?

" Men's duty is undoubtedly bread-winning and home-protecting. If they have no chance, they can do neither.

" On the other hand, here is the most vitally necessary work of the world—home-making—being neglected to the imperilment of the race.

" What is to be done ? Men cannot do it, because it involves duties for which they are physically unfitted—notably child-bearing and rearing. (For I am not talking of cooking and housework alone, but of all the duties involved in the word 'home-making'.)

" The work they *can* do, and ought to do, is often overcrowded with the women and girl deserters from the former field. It needs no Daniel come to judgment to predict the outcome of this condition unless a healthy reaction set in."—Carrie Stevens Walter in "The Santa Clara," January, 1895.

Every woman carries constantly with her the greatest bribe there is in this world for healthy, vigorous men, and in the struggle for place and wealth, saying nothing of the demand for subsistence, now going on all over the world, and the lax moral conditions prevailing, that she should offer that bribe to secure her purposes may be certainly expected.

It is simply the height of folly to suppose that man's—to say nothing of women's—sexual passions will down at the demand of those who claim that women shall fulfil the same duties, and occupy the same place in the world as man. A civilization founded in prenatal murder and licentiousness is

rotten all through and cannot long exist. The question of interest to us now is, has the fiat gone forth "Mene, Mene Tekel Upharsin," or is there still enough of purity and goodness left in the land for us to struggle back to a region of light?

And this brings us to the point where we must inquire whom to blame for the condition we are in. And the answer can only be: "You and I, my brother man."

The decree "and thy desire shall be to thy husband and he shall rule over thee," and "Wives, submit yourselves unto your own husbands, as unto the Lord," and "Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives"—stands to-day as the direct command of the Supreme Ruler of the universe. And some of the first results of departing from the commands of the Almighty we have already seen, namely, that our nation is suffering from such a bloody saturnalia of prenatal murder and such an aversion is growing up in our young men to the holy sacrament of marriage as to threaten the very existence of the American race. "Be not deceived, God is not mocked." No nation ever thrived on a basis of murder and licentiousness.

Query: Are you ready, brother American, to see your race perish from the earth, and strangers take your place? If so, continue in your present course of permitting the present—to say nothing of worse conditions, the enlargement of the sphere of women, as it is commonly called—and it needs no prophetic eye to know that your wish will be granted.

Woman is not to blame if you permit her to take the scepter which your effeminate and unmanly hands can no longer hold.

"The perversion of marriage and abortion is the prevailing sin of New England, and is fast becoming the national sin of America. I do not fear but that God will blot it out, as thoroughly as he overturned Sodom and Gomorrah, but I warn New England and America to beware lest God, in pulling up this iniquity by the roots, will pull them up with it, and replant the waste places with another seed and another stock!"  
—"Crowning Sin of the Age."

Extra Census Bulletin, No. 69, issued by United States

Census Bureau, April 25, 1894, says that of the male sex 20 to 24 years of age, 80.69 per cent. were single; 25 to 29 years of age, 45.98 per cent. were single; 30 to 34 years of age, 26.50 per cent. were single; 35 to 44 years of age, 15.34 per cent. were single. In other words, at 25 years of age, when in a healthful condition of society, in a nation which expects to continue, in a true and righteous way (the only way in which a nation can alone hope to continue for any length of time), where a large majority, at least, of the young men should be married, we find on the contrary that more than four-fifths of them are unmarried.

Every thoughtful person knows that an overwhelming portion of these single men lead licentious lives. The strongest and most imperious passion of man's life will not be denied, to give woman the opportunity to try and see if she cannot be "independent," and allow her to enter into competition with man in his ordinary pursuits while she seeks, as the "new woman" is seeking, to "carve out a career" for herself as her brother does.

By even attempting this she becomes not what she should be—"glory's crown of glory to man"—but his temptress; in constant danger herself and a constant source of danger to him.

These are indisputable facts, and being such, shall we accept them and so apply them as to better our condition, or continue as at present, rushing headlong on to destruction? The question resolves itself into this: Shall the sexes live together in God's way, as man and wife, and so build up a strong, manly and womanly race, or shall they live together in the devil's way, as man and mistress, and as a nation accept the devil's wages—death? "For the wages of sin is death"—not less to a nation than an individual. It is a fact that there never was a drop of blood drawn from the black slave's back by the slave-driver's whip that other drops drawn by the bullet from white men's bodies followed in atonement. There never was a groan issued from a black mother's lips, as her babies were torn from her arms and sold away from her by her master, but the agonizing cries of white women, as they mourned for their myriad dead (loved husbands, brothers and sons, slain in atonement for the national sin—slavery), thrilled through the

land, North, South, East and West, as the dread expiation for the wrong done the black man and woman.

Oh ! if such was the result wrought out by the sins of our fathers in that case, "What shall the harvest be" over the all but countless murders committed by women in their desire to avoid the very first and foremost duty enjoined on them by their Maker ?

Verily, the wailing cry of these little ones has gone up to the ears of the Lord God of Sabaoth, and what dread scenes are we or our descendants to witness and suffer, ere the bloody reckoning be settled ?

It was not the blood and groans of the actual guilty parties only that paid the atonement for the evils caused by slavery, but millions who hated that wrong shared in the bloody sacrifice offered for sin as well. But the blood of the murdered little ones alone is not all there is to be accounted for; the blasted lives of throngs who live to curse the hour that brought them into this world with warped and mentally and, worse, morally crooked natures, far beyond what ordinary original sin is accountable for, and still more, the all but universal licentiousness which so disgraces this age, has to be taken into the black and damning account which confronts us.

The thoughtful mind can only shudder at the conditions presented to their horror-stricken vision as the dread vista presents itself.

The decree that "she shall be saved in child-bearing if they continue in faith and charity and holiness with sobriety," has never been annulled.

And if the Second Person of the Godhead found it necessary to suffer the pangs of labor on the cross (for if the strokes of the hammer on the nails which bound our Savior to the tree and the death agony He then endured were not simply typical of woman in her hour of maternity, what was it?) shall woman decide that she will not follow where her Lord has led the way ?

Who that has heard the glad welcome the true mother gives her new-born son of "Oh ! my baby! my baby!" as she hears its first cry on its coming into the world, does not hear an echo of that triumphant shout : "It is finished ! it is finished !" that

the Great Victor on Calvary sent echoing down the ages and pealing up to heaven's gates, and rolling along the streets of the City Beautiful to the throne of the Majesty on high, and caught up by the way and repeated times, to man innumerable, by the sanctified ones redeemed and born into the Kingdom, at that hour of labor over which the Father and his angels watched so eagerly in the long ago. And by this I do not mean to belittle the Holy Sacrifice.

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It is a well-known and well-lamented fact by every one who has taken the trouble to think of the matter that one of the great evils the nation has to contend against to-day is the lack of interest the best class of men take in governmental affairs. While every saloon-keeper and gambler and thief and every one of the foul beings who live on the wages of fallen women, those most degraded creatures whose vile presence a decent leper would shun, is on hand at every election, both primary and general, and at the conventions of every political party, to howl "reform," as loud as the newest "new woman" did at that devil's conventicle held in San Francisco last May and called by them a "Woman's Congress." Such being the case, what reason is there to think that the dear *old women* who are still left to us (and who every *true man* delights to honor and whose love is the crowning blessing of his life, who can succeed in calling her wife and whose children rise up to call her blessed), will leave her home to attend conventions and elections and to do the duties of political life? On the contrary, every one of such creatures as attended that school of iniquity held in San Francisco last Spring, to teach women how to convert their homes into hells, where a large share of the time (although the meeting was held in a Christian church) was taken up in ridiculing the commands of God as found in the writing of St. Paul, and also in contemptuous remarks about St. Paul himself; every one of these preachers of licentiousness, of these teachers of prenatal murder; every one of these worshippers at the shrine of Kali, the Hindoo god of murder; every one of these thugs whose hands are steeped in the blood of their own little ones, so that they may have the

time to howl for "reform" and can devote their *sanctified* lives to purifying politics; every one of those poor fallen ones, patronized by men whose chance to marry and lead lives which might have been true and manly, was taken away by the competition of the "women and girl deserters" from genuine womanly pursuits, will be on hand, and woman suffrage will most certainly rather add to the evil-class voters than to the good class.

In places where there are no large cities—where evils most congregate—this will not be so apparent; but in our great centers is just where the danger to republican institutions exists. In a close Presidential election, 100,000 votes either way would very easily change the political status of the nation.

The newspaper reports of the Catholic Total Abstinence convention, just closed, say: "Mrs. Charlotte Smith, of Boston, who is engaged in the work of reclaiming outcast women of the United States, spoke. 'We have 500,000 outcast women,' said she, 'in this country, and we appeal to you to help them.'"

Five hundred thousand outcast women would control the elections every time, if woman suffrage prevails. Oh! how reforms will grow apace when those creatures add their votes to the grand wave of reform which is to sweep over the land when this great "reformation" is accomplished.

"But," says one, "surely women who own property in their own right ought to have the right to vote to protect that property?"

Capital in any form seems to be able to hold its own in America fairly well at present, and it has taken too many struggles in the past to give manhood suffrage, as distinct from a property-qualification suffrage, a chance to return to what has already been found wanting. Not only so, but if we are to admit this claim, why not admit the claims of minor heirs to estates, on the same ground? And there is no escape from the fact that, intellectually, the average sixteen-year-old boy is fully as well equipped with business judgment, at least, as the average woman.

Gray's "Anatomy" says: "The average weight of the brain in the adult male is 49 ounces, or little more than 3

pounds avordupois ; that of the female, 44 ounces ; the average difference between the two being from 5 to 6 ounces. \* \* \* The size of the brain appears to bear a general relation to the intellectual capacity of the individual. Cuvier's brain weighed rather more than 64 ounces, that of the late Dr. Abercrombie 63 ounces, and that of Dupuytren 62½ ounces. On the other hand, the brain of an idiot seldom weighs more than 23 ounces."

And still more than this, there are from three to ten days every month in woman's life in which what brain she has is not up to par.

"But," says another, "how do you account for the fact that women have taken first prizes at many college examinations?" Memory is not judgment. Blind Tom can memorize the most difficult piece of music by only hearing it once, but his reasoning capacity is *nil*. And in spite of woman's memory, she has never, no matter what her attainments in school, when trying to bring her attainments to bear in the arena of life, ever got beyond what, were the actor a man, would be classed as a fair degree of mediocrity, and in every case women who have attempted to enter the field of intellectual effort have destroyed their chances to be mothers of great sons. Harriet Beecher Stowe's son was never any credit to her, while the mothers of such sons as Washington and Lincoln, for example, who filtered their brains through their wombs into their sons' heads, have left a mark on the pages of history which time will never efface.

God Almighty pronounced the fiat : "She shall be saved in child-bearing if they continue in faith and charity, and holiness with sobriety," and in spite of the fact that the new woman has a chronic feud with the Almighty for having created her with the physical organs which classes her with woman,—for which grievance she is trying to vent her spite on man, because man is created in God's image—those who obey His law and live as He directed will find that they are the truly happy ones, for in living as He directs there is rest and contentment.

And the only really successful lives are those which are in direct accord with His commands.

How much woman amounts to in professional life we may

find out from the "New England Medical Monthly," July number, 1890 :

"Woman Physicians.—It is almost the question of the hour ; if of the hour that is passing, some of our contemporaries do not yet perceive it. Here in New England, where most fads find their birth-place, women doctors sprang into existence by hundreds, and few towns, even among the smaller ones, were without several representatives. They opened offices, went into society, joined churches, set up nice carriages, and otherwise conducted themselves as their confreres of the male sex had been doing from time immemorial.

"Here and there they obtained a fair amount of business, and in isolated cases made a living. But, as time went on, and natural instincts of womanhood revealed itself, the new calling was found to be inconsistent therewith—to demand an amount of sacrifice, of what in all ages has made woman lovable, that few had strength to keep up.

"Besides, and here lay the sting, it was soon found that their sisters, other women, persistently declined to employ their services. These, not unnaturally, clung to the idea that men, by virtue of that tenderness implanted in the bosom of all true men for women, would be certain to do better for them than one of their own sex, and would, to a greater degree, refrain from talking about them outside the sick room.

"Knowing their own physical inferiority, as well as the vast demand for physical strength that the medical profession enforces, they preferred a doctor on whose reserve force they could rely in case of need. So the women doctors lost ground in that direction, and failed to gain it in others, until they gave it up as a losing game, and went their ways into more congenial pursuits.

"To-day, it is a fact that there are not a score of medical women who are making a decent living in all New England, and these, one-half at least, are either non-graduates or from irregular schools.

"A few swallows do not make a summer, and because the decade has turned out four or five such exceptional women as Mary Putnam Jacobi, it is no reason that all women are fit to study medicine, with ordinary chances of success in making a living

by its practice. And this is what we are all aiming at, sentimentalism to the contrary notwithstanding.

"What we insist is, that this matter of female physicians has been given a fair trial and has been found wanting, and that the future will prove the same in its own convincing manner of leaving them out when the shekels are passed around."

A good and a wise woman said a few days ago: "There are undoubtedly exceptional women who are fitted for the duties of public life, but where there is one of that kind there are a thousand who are fitted only for the duties of home life." And there is no question but that she was stating the truth. And we wish to supplement the remark by saying that the exceptional ones can better be spared from public life than to run the risk of having our homes destroyed. Woman's life was mapped out for her by the Almighty, and her place in this world can be properly limited by two words: "Mother" and "Home-maker"; and here every true man, every Christian man, when he finds her honestly and earnestly doing her whole duty, finds himself placing woman's name next to God's in his heart's every aspiration, and the word "Mother" is coupled so close to that of God in his prayers that sometimes he has to guard himself to keep the two names separate.

But if this is man's attitude towards the dear "old woman," what are his feelings towards the "new woman"? Let the census bureau answer. Four-fifths of the men of 25 years of age, nearly one-half of those of 30, and more than a quarter of those of 35, by their action in refusing to marry, plainly declare that they do not value either the society or services of the "new woman" enough to run the risk of marrying them. By their acts, if not by their words, they say to them that while many men are ready to maintain sinful relations with them, they are not, in general, worthy of man's love or respect or desirable enough to them (the men) to run the risk of being made responsible for their support and the chance of being dragged through the courts and made to take the probabilities of having to pay alimony and counsel fees and court expenses, and having to undergo the humiliation incident to such proceedings.

Right here we want to ask what the moral difference is between the "kept woman" and the married woman who prevents herself from becoming a mother? Upon this subject the "Crowning Sin of the Age" says rightfully :

" Applying this very general principle of the teaching of Christ, as epitomized by the Apostle James, to the subject of marriage, I maintain that any marriage which deliberately sets about the violation of God's law as to the end of its institution, is the product, not of righteousness, or of righteous Nature's laws, but is *the product of lust!* Lust pure and simple.

" The only difference between a marriage of such a character and prostitution is that society, rotten to its heart, pulpits afraid to cry aloud against the crime and vice, and the church conformed to the world, have made such a profanation of marriage respectable. To put it in other words, when two people determine to live together as husband and wife, and evade the consequences and responsibilities of marriage, they are simply engaged in prostitution without the infamy which attaches to that vice and crime. \* \* \*

" The race that is thus exterminating itself is one of the noblest of earth. God sifted the nations to procure the seed with which to plant our fair America. The root of this evil is practical infidelity, neglect of the Bible, and consequent disregard of God and his laws. It was this which made half the births in Paris illegitimate during the Reign of Terror, and which reaches similar results in European cities where the Bible is not read by the people. It is this same disposition which, seeking indulgence without regard to obligation, uses the evil resources of modern intelligence to thwart the Creator's purposes. Culture or refinement is not a remedy, but an aggravation. Cultivated and refined Greece and Rome, like Athens and Corinth, amid the splendor, wealth and luxury of the empire, merely produced a population of cultivated and refined brutes, in which vice reigned so wantonly that it produced an emperor who was at once a priest, an atheist, and a god! To have a family then was regarded as a misfortune, because the childless were courted with extraordinary assiduity by crowds of fortune hunters."

What happened just prior to the destruction of the Roman Empire is being re-enacted now, here in America, and we may expect the destruction of this nation in the not distant future, if like causes produce like results, as we know is the invariable rule.

"It does not seem to be generally known that in order that the human race go on reproducing itself, certain conditions are indispensable. If every woman married, and every woman had four children, population would remain just stationary. \* \* \* If every man and every woman in a given community were to marry, and they were in each case to produce two children—a boy and a girl; and assuming that these children were in every case to attain maturity, then the next generation would exactly reproduce the last, each father being represented by his son, and each mother by her daughter. But as a matter of fact, all the children do not attain maturity. On the contrary, nearly half of them, by the statistics, die before reaching the age of manhood and womanhood, and in some conditions and countries more than a half.

"Roughly speaking, then, it may be said that in order that two children may attain maturity, and be capable of marriage, *even under the most favorable circumstances*, four must be born.

"By the Massachusetts' census of 1885, it is shown that the total number of families in the State of Massachusetts are 424,415, and that the average size for all the normal families of the State, excluding boarding-houses, hotels, schools, inmates of charitable homes, was 4.45. This indicates 2.45 children to a family. It seems to be the fact that our fair America, notwithstanding her favored position, with such ample resources to feed and clothe her children, with such magnificent institutions of learning and culture to educate and refine them, with such an honored and glorious inheritance of religious faith and life to save their souls, has entered the lists with India and China in the satanic and heathen practice of childlessness and infanticide and feticide.

"The parallel seems nearly complete, between the effete and heathen culture of ancient Greece and Rome, and the acme of modern American civilization. Shall the shadow go still

further back upon the dial? Shall America become a hissing and a reproach among the nations, while she vies with infidel France and heathen China and India in preventing and destroying the children which is her right, and the bright hope of her future, the preservation of the American civilization, which at Plymouth Rock betokened a new era of prosperity not for herself alone, but for the world? God forbid!

"In the course of a conversation with Madam Campan, Napoleon Bonaparte remarked: 'The old systems of instruction seem to be worth nothing; what is yet wanting that the people should be properly educated?' 'Mothers!' replied Madam Campan.

"What does America need to renovate and re-people her homes, and thus reform her church and state and make her future as morally heroic and pure as her past? I would cry aloud as with the voice of the Archangel and the trump of God—*Mothers!*"—"Crowning Sin of the Age."

Unquestionably these words are truth itself, but what does the "new woman" say on this question? During their recent gathering here in Rev. C. O. Brown's church, Mrs. Dr. Kellogg Lane read a paper entitled "City Mothers," in which she stated, as her belief, "that the mothers of the nation do more in bringing up a family than they would by engaging in any other work." One who was present assures us she was made a target of by the leaders, especially Miss Shaw, who, according to the "Morning Call" of May 25th, said:—

"She called attention to the remark made by Mrs. Dr. Kellogg Lane, to the effect that a woman who had reared a family of children had done as noble, if not nobler, work than those women who go over the country preaching to her sisters. 'I do not believe it,' continued Miss Shaw, with more emphasis than she had shown in speaking to the previous question. 'No; I do not believe it. The noblest work for woman is not in motherhood, but in true womanhood. After that let come what may—motherhood or spinsterhood. If I had my way, there should not be another child born in San Francisco, California, or the United States, until municipal, State and National government guarantee protection to the mother in her child.'"

These remarks were cheered to the echo, evidently meeting with the hearty approval of those present.

God Almighty holds motherhood essential to woman's salvation ("She shall be saved in child-bearing," etc.,) but His professed lieutenant, one claiming to hold a commission as "Rev." in His army militant, differs entirely with the Almighty Ruler of the Universe (presumably her Commander-in-Chief), and holds that motherhood should be dependent on municipal, State and National ordinances being made as *she* directs, and, in fact, as a matter of small consequence under any circumstances. And it is certainly fair to conclude that such are the sentiments of the vast majority of the "new, mannish women reformers," rebels against the authority of God and man, traitors to the nation, as much as any one who, with musket in hand, sought to trail "Old Glory" in the dust thirty years ago. For surely any one engaged in the wholesale slaughter of the embryo citizens of the land—and, disguise the fact as they may, that is the legitimate outcome of this "woman's rights" agitation—is both rebel and traitor.

"There are lectures to ladies only who profess to be actuated simply by good will towards their unfortunate sisters, who yet call woman's highest and holiest privilege by the name of slavery, and a law to protect the family from the first step toward extinction, 'tyranny.'

"There are apostles of 'woman's rights,' who in their well meaning but misdirected efforts to arouse woman to claim privileges now denied them, encourage their sisters to feel ashamed 'of the first and highest right which is theirs by the very idea of their nature.' There are advocates of education who seek to deter woman by false pride from performing the one duty she is perfectly sure of being able to do better than man; and there are those who teach that their married sisters may save time and vitality for higher and nobler pursuits by 'electing' how few children shall be born to them, and who indirectly, if not directly, teach their unmarried sisters to take dangerous risks and commit odious crimes."—"Ethics of Marriage." Dr. Pomeroy.

In fact, motherhood in the estimation of the "new woman"—these neuter gender editions of *Judas Iscariot*—

is something to be deplored, instead of children being a "heritage of the Lord," as the Almighty informs us they are.

In this connection there comes to us such a perfectly fitting description of such a gathering as that held here last May, and called a "Woman's Congress," that it is here appended : ACT IV—SCENE I.—A dark cave—In the middle a cauldron boiling—Thunder.—Enter the three Witches.

*First Witch* :—Thrice the brinded cat hath mewed.

*Second Witch* :—Thrice ; and once the hedge-pig whined ;

*Third Witch* :—Harper cries :—'tis time, 'tis time.

*First Witch* :—Round about the cauldron go ;

In the poison'd entrails throw,  
Toad that under coldest stone,  
Days and nights has thirty-one  
Sweltered venom sleeping got,  
Boil thou first i' the charmed pot.

*All* :—Double, double toil and trouble ;

Fire, burn ; and, cauldron, bubble.

*Second Witch* :—Fillet of a fenny snake,

In the cauldron boil and bake ;  
Eye of newt, and toe of frog ;  
Wool of bat, and tongue of dog,  
Adder's fork, and blind-worm's sting,  
Lizard's leg and owlet's wing,  
For a charm of powerful trouble :  
Like a hell-broth boil and bubble.

*All* :—Double, double toil and trouble ;

Fire, burn ; and, cauldron, bubble.

*Third Witch* :—Scale of dragon ; tooth of wolf ;

Witches' mummy ; maw and gulf  
Of the ravin'd salt-sea shark ;  
Root of hemlock, digg'd i' the dark ;  
Liver of blaspheming Jew ;  
Gall of goat ; and slips of yew,  
Sliver'd in the moon's eclipse ;  
Nose of Turk and Tartar's lips ;  
Finger of birth-strangled babe,  
Ditch-delivered by a drab—  
Make the gruel thick and slab ;  
Add thereto a tiger's chandron  
For the ingredients of our cauldron.

*All* :—Double, double toil and trouble ;

Fire, burn ; and, cauldron, bubble.

*Second Witch* :—Cool it with a baboon's blood

Then the charun is firm and good.

ENTER MACBETH.

*Macbeth* :—How now, you secret black and midnight hags ! What is't  
you do ?" —" Macbeth."—Shakespeare.

What strong, hearty young man is there who does not know from personal experience what it is to have the blood rush to his brain in a seething torrent, and his heart beat as if about to burst from its encircling walls, all in an instant, made mad by passion over the soft rustle of some woman's dress, or the accidental touch of her hand ; even by her very presence ?

John Smith, aged 30, married and the father of a son aged 7. His wife and child were the joy and treasure of his life. He lived as every married man ought to live, with wife and child ever first in his thoughts. He had a good business which was steadily increasing. His own health was perfect, as was the health of his wife and child. Moreover John was a strictly moral man, honestly meaning to lead a true and virtuous life. Business increased with him to such an extent as to call for the services of a typewriter and stenographer. Two candidates for the position presented themselves—Mary Blank, who offered her services for \$6 per week, and Sam White, who wanted \$10. Needless to say Mary was employed.

Then John's wife concluded she must go to the springs. There was no occasion, but her fancy, for her to absent herself from her home and husband, but some of her friends were going and she had to be in the fashion. John knew the temptation he was running in allowing her to be away from him for several weeks, but with the easy complaisance and lack of self-assertion and manliness of the average American man of to-day, he weakly yielded to her entreaties, supplemented by those of the child, who was urged on by his mother. A few months later it might have been possible for John to have taken a vacation with his wife and family, but the party with whom the wife wanted to go had set the time and she was determined to go with them. Two weeks after they were gone, business of urgency compelled John to stay at the office after all the clerks had left, and as some letters had to be written, he kept the stenographer to do the work. Several notes to correspondents were dictated, and written by Mary on the typewriter, and then she came to John's desk and laid them down, when their hands accidentally came in contact, and then—

“‘So,’ said he, and forbore not glance or toy  
 Of amorous intent, well understood  
 Of Eve, whose eyes darted contagious fire.  
 Her hand he seized ; and to a shady bank,  
 Thick overlead with verdant roof embowered,  
 He led her, nothing loath ; flowers were the couch,  
 Pansies, and violets and asphodel,  
 And hyacinth ; earth’s freshest, softest lap.  
 There they their fill of love and love’s disport  
 Took largely, of their mutual guilt the seal,  
 The solace of their sin ; till dewy sleep  
 Oppressed them, wearied with their amorous play.  
 Soon as the force of that fallacious fruit,  
 That with exhilarating vapor bland,  
 About their spirits had played, and inmost powers  
 Made err, was now exhaled ; and grosser sleep,  
 Bred of unkindly fumes, with conscious dreams  
 Encumbered, now had left them ; up they rose  
 As from unrest, and each the other viewing,  
 Soon found their eyes how opened, and their minds  
 How darkened. Innocence, that, as a veil,  
 Had shadowed them from knowing ill, was gone ;  
 Just confidence and native righteousness,  
 And honor, from about them, naked left  
 To guilty shame.”

—“Paradise Lost.”—Milton.

Meantime Mrs. John at the springs had become acquainted with Mr. Smoothboy, and enjoyed his acquaintance very greatly, so much so that when the party returned to the city, Mr. Smoothboy became a frequent caller at John’s house.

After John and Mary’s first sin they both vowed that the first should be the last guilty act, but only a few days elapsed ere the devil tempted them again and again they stifled the voice of conscience, and after that they placed no restraint on their illicit indulgences. John met his wife on her return and greeted her effusively, but all the time remorse was gnawing at his soul and constantly tormenting him. So much so that he became crabbed and morose at home instead of being the bright genial fellow he had been.

Fault-finding led to frequent quarrels, and a gradually growing estrangement, until the wife turned more and more to Mr. Smoothboy for companionship, and he quick to discern the condition of affairs, soon succeeded in leading Mrs. John astray.

And now to return a little in our story ; Mary soon found that the way of the woman transgressor against virtue is *peculiarly* hard, and she must do something to hide her shame, for it would be impossible long to conceal her condition. She was an orphan, brought up by a maiden aunt, who was well supplied with this world's goods, but was well tinctured with "new woman" ideas, consequently, when Mary had finished college she was made to believe that she must have a profession, and "make a place for herself in the world." She had never had a beau, and at twenty-five years of age began to feel, to use a slang but expressive phase, that she was somewhat of a back number. So with all the wants of her nature unsatisfied, at the first fierce assault on her virtue (we have the poet's word for it, "that fellow feeling makes us wondrous kind"), she surrendered unconditionally. And now the situation having become critical she sought one of those vile creatures who may be found in every considerable town in our land to relieve herself by murder of the result of her folly. Well supplied with money by her thoroughly frightened paramour, she soon accomplished her purpose, but the result which now and again happens, happened in her case, and in a few days her body occupied a place on the bloody table of the morgue, and the daily papers were filled with the story of her downfall and death.

Horror stricken at the awful result of his fearful crime, John resorted to drink, and his wife, long tired of him, and desirous only of securing his money to share with her paramour, soon succeeded in freeing herself from him by divorce, and also succeeded in making such a serious raid on his pocket book that he lost his business, and becoming desperate through drink and remorse, his body shortly rested where Mary's had preceeded, and the verdict of the Coroner's jury was, "Suicide by a pistol shot through the heart."

Mrs. John and Mr. Smoothboy had a gay time for awhile, as long as the money Mrs. John had secured through her divorce lasted, then she quickly found, with that gone, Mr. Smoothboy's love grew cold, and next she found herself deserted, and then the next move she became one of that great army of fallen women who are going to "reform" every abuse when "women

suffrage" becomes the order of the day. Her son meanwhile is an inmate of the Reform School.

Sam White, who was unable to compete with Mary in cutting down wages, after trying in vain to get a position, finally found himself without funds to procure the necessaries of life, and after pawning everything he had, to keep from starving, with hardly clothing to hide his nakedness even, joined the great army of tramps who are swarming over the land, living by begging and theiving; an army daily becoming more numerous and more dangerous—an army greater in numbers than that which Sherman led "from Atlanta to the sea;" an army many of them college bred, but driven to despair by their inability to procure honest work; an army guided by no principles only those of the gratification—in most cases at least—of the desire to satisfy annual wants, and careless of how they accomplish their purposes, so long as they do accomplish them; being, as a rule, more or less embittered against their more fortunate fellows of the human family, fit soil to breed anarchy and ready to engage when the hour comes in any and every scheme to better their condition regardless of moral laws. Rome in the days of her decadence fed thousands of just such men from the public treasury to keep them from seizing by the strong hand, indiscriminately, just what their wants or fancy craved.

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Deprive man of home, and family, and hope, reduce him to the condition of a brute, and then how many rights will be left to woman. And there can be no question that towards just such a condition, this nation is rapidly trending, and one of the strongest factors leading in that direction is this very proposition, of women entering into competition with men in men's ordinary pursuits, and persistently cutting down wages, to a scale where a man cannot maintain a wife and family, nay cannot honestly support even himself. There can be no question as to the fact, that if we are to be called on to maintain a very considerable portion of our population in idleness, that

it will be both safer and cheaper to give the same number of women a salary from the public treasury, to sit and twirl their thumbs eight hours a day, rather than to have this army of men running at large to support themselves the best they can, perhaps by begging or robbery. Still more, with the inability to support a wife and family, which this cutting down of wages by the "woman and girl deserters" from genuine womanly duties engenders, is it too much to say that the masculine manners and ways which are being introduced and made customary among women generally, by these same "woman and girl deserters," is destroying woman's charms for man to such an extent that men no longer care to marry? Census Bureau statistics certainly seem to favor such an opinion. Another fact is patent, namely, that instead of the sexes seeking each other, and joining in the work of creating families in God's appointed way, they are forming two more or less antagonistic camps, or, each becoming a sort of sodality by itself, and when they do come together it is apt to be in a way which reflects credit on neither.

These "foul and midnight hags" who go about the land screeching hag fashion at the "tyrant man" aver that woman being no more dependent on man she no longer cares to marry. Might it not be a good thing for this same screeching body to ask itself what is going to happen when man, grown tired of their hideous clamor, and having lost the old reverence for woman, which has been instilled into them for generations—lost we say, their reverence for woman through this same clamor and competition—goes to striking back?

Who will suffer then? Woman only? No, all humanity, and so this so-called "woman's rights" folly means humanity's wrongs, and nothing else!

Does any one believe that Washington's mother or Lincoln's mother thought their husbands "tyrants" or that they were denied their "rights"? It is safe to believe that no such thoughts ever entered the mind of either of them. Those grand and glorious mothers of heroic sons have been among the great benefactors of the human family. But what has the "new woman" brought forth?

Being "independent" she has no husband, but let the poet describe her progeny:

" She spake, and at her words the hellish pest  
 Forbore : then these to her Satan returned :  
 ' So strange thy outcry, and thy words so strange  
 Thou interposest, that my sudden hand,  
 Prevented, spares to tell thee yet by deeds  
 What it intends, till first I know of thee,  
 What thing thou art, thus double-formed, and why,  
 In this infernal vale first met, thou call'st  
 Me father, and that fantasm call'st my son :  
 I know thee not, nor ever saw till now  
 Sight more detestable than him and thee.'  
 T' whom thus the port'ress of hell gate reply'd,  
 ' Hast thou forgot me then, and do I seem  
 Now in thy eye so foul ? Once deemed so fair  
 In heav'n when at th' assembly, and in sight  
 Of all the seraphim with thee combin'd  
 In bold conspiracy 'gainst heav'n's King,  
 All on a sudden, miserable pain  
 Surpris'd thee, dim thine eyes, and dizzy swum  
 In darkness, while thy head flames thick and fast  
 Threw forth, till on the left side opening wide,  
 Likest to thee in shape and count'nce bright,  
 Then shining heav'ly fair, a goddes arm'd  
 Out of thy head I sprung ; amazement seiz'd  
 All th' host of heav'n ; back they recoiled afraid  
 At first, and call'd me Sin, and for a sign  
 Portentous held me ; but familiar grown  
 I pleas'd and with attractive graces won  
 The most averse ; thee chiefly, who full oft  
 Thyself in me thy perfect image viewing,  
 Becam'st enamour'd, and such joy thou took'st  
 With me in secret, that my womb conceived  
 A growing burden. Meanwhile war arose,  
 And fields were fought in heaven : wherein remain'd  
 (For what could else ?) to our Almighty foe  
 Clear victory, to our part loss and rout.  
 Through all the empyrean ; down they fell  
 Into this deep, and in the gen'ral fall  
 I also ; at which time this pow'rful key  
 Driv'n headlong from the pitch of heav'n, down  
 Into my hand was giv'n with charge to keep  
 These gates for ever shut, which none can pass  
 Without my opening. Pensive here I sat  
 Alone, but long I sat not, till my womb  
 Pregnant by thee and now excessive grown,  
 Prodigious motion felt and rueful throes.

At last this odious offspring whom thou seest  
 Thine own begotten, breaking violent way,  
 Tore through my entrails, that with fear and pain  
 Distorted, all my nether shape thus grew  
 Transform'd ; but he my inbred enemy  
 Forth issued, brandishing his fatal dart  
 Made to destroy. I fled, and cry'd out Death !  
 Hell trembled at the hideous name and sigh'd  
 From all her caves, and back resounded Death !  
 I fled, but he pursued (though more, it seems,  
 Inflam'd with lust than rage), and swifter far,  
 Me overtook, his mother all dismay'd,  
 And in embraces forcible and foul  
 Engend' ring with me, of that rape begot  
 These yelling monsters, that with ceaseless cry  
 Surround me as thou saw'st, hourly conceiv'd  
 And hourly born, with sorrow infinite  
 To me ; for when they list, into the womb  
 That bred them they return, and howl and graw  
 My bowels, their repast ; then bursting forth  
 Afresh with conscious terrors vex me round,  
 That rest or intermission none I find.'"

—“Paradise Lost.”—Milton.

What is that, the picture overdrawn ? Picking up one of our morning daily papers we find no less than eleven advertisements (the two following being samples) of professional abortionists, and five advertisements besides of medicines, to effect the same purpose, and one more, an article guaranteed to prevent conception. (All the morning papers as a rule have about the same number), and San Francisco is certainly not the only city in the land sinning in this regard; probably it is about on a par with other great centers:

“ Why throw away money foolishly on worthless pills and humbugs when we guarantee to restore irregularities in 8 hours with our new discovery, which is safe and sure. Price \$5. Call or address Mme. ——.”

Here is a plain offer (one of nearly a dozen), going into a vast majority of the homes of the land daily, for the benefit of the “new woman” to do murder ; and the offer in this case is to do it for the sum of \$5.

“ All ladies consult free Mrs. Dr. ——. Leads all competitors ; only qualified, trusty specialist for safe, quick relief of irregularities, no matter what cause ; treatment scientific, harmless and painless ; never fails ; home in confinement.”

"Mrs. Dr. \_\_\_\_\_" is really, an alias for a vile old wretch who about three years ago put a young woman on board a train leaving the city, to die, ere she had left his blood-stained hands two hours.

Afterwards, he stated publicly that it had cost him \$12,000 to avoid the penalty of his crime. In still another case, one of the same class was able, when arrested for murdering a young woman from the country, and cutting her body in fragments, and throwing them in the bay, to promptly put up a fee of several thousand dollars for his lawyer, although he had only been a short time at his nefarious business.

Another of this class is reputed to have boasted one day this week, to a woman who sought his services, that she was the twentieth he had operated on that same day. He claimed to use electricity and charged \$2.50. How many murders must such an one commit to enable him to pay the thousands of dollars that members of the legal profession demand for their services, in preventing justice from getting her dues in such cases where detection occurs? There can be no reasonable doubt of the fact that this nation loses more of its embryo citizens every year by prenatal murder than our late interne-cine war caused during any one year thereof. Rather a severe loss to pay for the "new woman's independence." Question: How long can and will the nation stand this drain?

In this city there are at least thirty professional abortionists (those high priests of this woman's rights movement), and many of them are possessed of very large sums, acquired in this way; and every considerable town in the land, as a rule, has some representatives of this vile brood, the legitimate offspring of this so called "woman's rights" crusade.

For, hide and cover up the matter as they may, the fruit and result of this campaign for the so-called "advancement of woman," amounts to just this: A desire on the part of those of the female sex, who are preaching this crusade, to take woman away from home and home duties and make her "independent" and to avoid maternity and its responsibilities. How many, we would ask, of these "new women" are or ever have been mothers, or have any desire to become so? Is it not a fact that on the contrary their whole course is to decry

motherhood and marriage? These disciples of Malthus undoubtedly consider that they are far better qualified to judge of the purposes of the Almighty than He is Himself, and can run this world *far better* if given the opportunity. So far they have simply succeeded in making this

"A purple land, where law secures not life;"

a land where murder of the foulest kind runs rampant; a land in which earth cries aloud to a just God for vengeance, for this crime.

"Lo! where he lies embalm'd in gore  
His wound to Heaven cries,  
The floodgates of his blood implore,  
For vengeance from the skies."

The advocates of woman suffrage base their plea on two grounds principally, namely, that woman's vote, if suffrage be given her, will be for "reform" and next on the ground of her inherent right to a vote as being part of the body politic.

The facts stated in this paper show clearly that woman has not such a degree of self-control, or capacity for self-government, as to make it safe to put the ballot in her hands.

It will not do for those who cry aloud for this so-called "reform" to say to man, "You are as bad as we are." Their claim is that they desire the ballot as "reformers" and the facts before stated, clearly demonstrate that the "new woman" stands more in need of reformation than man does; and the land has enough and to spare of the evil class voters already.

Still more the facts herein stated show that to preserve the race and nation from destruction, woman must be kept in a state of tutelage of precisely the kind and degree which a wise father exercises over his sixteen-year-old son.

And this is not only strictly in accordance with God's command, "And thy desire shall be to thy husband, and he shall rule over thee," but it is also what all the experience of all the ages and wisdom of the past plainly teaches.

"As for my people, children are their oppressors, and women rule over them. O my people, they which lead thee cause thee to err, and destroy the way of thy paths."—(Jeremiah, 3 chapter, 12 verse.)

The wise father does not permit his sixteen-year-old boy

more liberty than the son is capable of using safely, but does exercise over the youth a wise and judicious control; and the father who does otherwise and lets the boy do just as he pleases invariably finds reason sooner or later to regret the folly, and the same rule applies to the husband.

“ But confidence then bore thee on, secure  
 Either to meet no danger, or to find  
 Matter of glorious trial, and perhaps  
 I also err'd in overmuch admiring  
 What seem'd in thee so perfect that I thought  
 No evil durst attempt thee, but I rue  
 That error now, which is become my crime,  
 And thou the accuser. Thus it shall befall  
 Him who to worth in women overtrusting  
 Lets her will rule; restraint she will not brook,  
 And left to herself, if evil thence ensue,  
 She first his weak indulgence will accuse.”

The dear old woman whom God gave to man as a helpmate and the greatest treasure earth holds for him, cheerfully recognizes the right of the husband of her choice to be the leader and director, and the opinion of that disgusting epitome of selfishness and self-conceit, the “new woman,” is of no moment, and it appears to us men generally are rapidly coming to the same opinion.

Is it not true that woman's ideal work is rocking a cradle filled with the fruit of her own womb, virtuously begotten?

And now brother American, in conclusion: Are you ready to see your race perish from the earth, and strangers take your place, or are you desirous of seeing this Anglo-Saxon race of yours still lead the march of civilization? If so let us vote to bury this woman suffrage down deep in the depths of hell, from whence it sprung; and let us also be ready when Sam White seeks a position of us to pay him sufficient salary to enable him to marry Mary Blank, and let them bring up a family decently and respectably, on the wages Sam earns. In other words, shall we continue to live as at the present time, for self and the almighty dollar only; or shall we live for God, and eternity, and humanity? The last is the right course. Which one shall we follow? Time will tell.





